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The Beginnings of PHILADELPHIA

IN THE PROVINCE OF PENNSYLVANIA

1682



GRANT MILES SIMON

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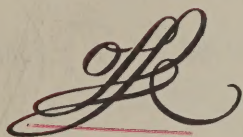
LITHOGRAPHS:

Independence Hall, 1828; Independence Hall, 1796, Chestnut Street; Carpenters' Hall and Dock Creek, 1770; Christ Church, Strawberry Alley, 1758; Merchants' Exchange, 1840, through to Pittsburgh; Second Bank of the United States, 1830; *Copyright 1951.*

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The Cathedral of SS. Peter and Paul; The Sanctuary of Rodeph Shalom; Gloria Dei; Friends' Meeting, Fourth Street; The Third Presbyterian Church; Meetings of the Unitarians at Carpenters' Hall, 1807; *Copyright 1957. Copyright GRANT MILES SIMON. ©*

SOME
ACCOUNT
of the
SINGULAR
BEGINNINGS



PHILADELPHIA



GRANT MILES SIMON

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THE CARPENTERS' COMPANY

(OF THE CITY AND COUNTY OF PHILADELPHIA)

1857



1676855

1957

THE PHILADELPHIA CHAPTER OF THE AMERICAN INSTITUTE OF ARCHITECTS

HAVE JOINED IN THE PUBLICATION OF THIS WORK FOR THE BENEFIT OF THE PUBLIC
ON THE OCCASION OF THE RESPECTIVE

CENTENARIES

THE OPENING TO THE PUBLIC OF THE CARPENTERS' HALL
AND
THE FOUNDING OF THE AMERICAN INSTITUTE OF ARCHITECTS



"Gloria Dei"

INTRODUCTION

Philadelphians are justly proud of the origin of their community as William Penn's colonial capital, and of its later importance as the principal city in America for over a century and a quarter, becoming second only to London in the English-speaking world. During those years the city was divided by most profound religious loyalties, by contentions for power and by violent differences between Tory and patriot. Nevertheless, Philadelphia became the cross-roads of the Colonies and the center of learning and of wealth.

Here at the peril of their sacred honor and their fortunes a small number of men of heroic stature founded a nation upon principles so radical that they had never before found full expression in a political document.

These men of great wisdom lived and worked here. Eighteen decades have passed, yet there remains of the city of their time an incomparable residue of the buildings the Founders knew and frequented—public buildings, dwellings and some shops of the eighteenth and early nineteenth centuries. Pennsylvanians and Philadelphians of today are now giving very substantial evidence of their appreciation of the ideological and spiritual importance of these old structures, and are eager to share that appreciation with all the peoples of the free world.

The most important building in the thirteen English Colonies extending along the Atlantic seaboard was the State House in Philadelphia, and now, known as Independence Hall, it remains unquestionably the building of greatest significance in the United States. This Hall was bought by the City from the Commonwealth in 1818 and it became the center of the municipal government, this use continuing until the massive City Hall was constructed in Center Square.

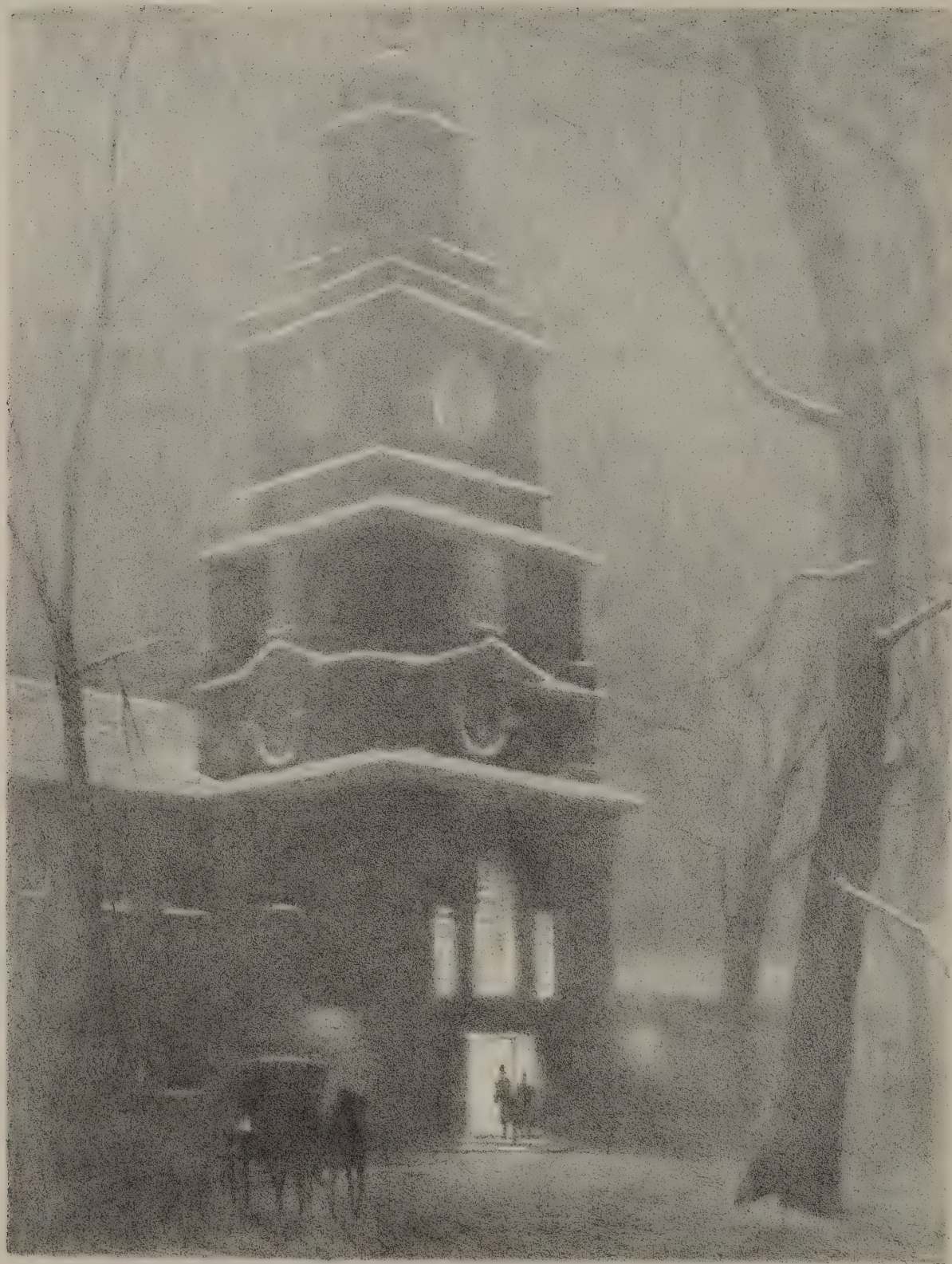
It was not until 1942, however, that an organized effort was begun to have Independence Hall, with its dependent Congress Hall and the old City Hall or United States Supreme Court Building, together with Independence Square, set apart as an historic shrine in the custody of and under the management of the Federal government.

The organization that initiated the proposal was and is The Independence Hall Association, and the responsibility of accomplishing its objectives was assumed by me as the President. One of my earliest associates was the distinguished Philadelphia architect and artist, Grant Miles Simon. He served as the Advisory Architect to the National Shrines Park Commission, which had been created by an Act of Congress in 1946 to report to Congress on the advisability of creating a National Historical Park in Philadelphia, and Mr. Simon also became Advisory Architect to the permanent Federal Advisory Commission for the National Park project. He is now consultant to the National Park Service of the Department of the Interior in the development of the Park. Mr. Simon's contributions to the Fine Arts are recognized throughout the nation.

The great number of adults and children who each year now pay tribute to the Founders in the venerable Independence Hall are some measure of the building's importance to future generations, because of the events that marked the evolution of Philadelphia.

Edwin O. Lewis, President, The Independence Hall Association,
Chairman, The Advisory Commission of the
Independence National Historical Park

Philadelphia, October, 1957.



INDEPENDENCE HALL

The South Front about 1828

“I AM filled with deep emotion at finding myself standing in this place, where were collected together the wisdom, the patriotism, the devotion to principle, from which sprang the institutions under which we live. You have kindly suggested to me that in my hands is the task of restoring peace to our distracted country. I can say in return, Sir, that all the political sentiments I entertain have been drawn, so far as I have been able to draw them, from the sentiments which originated in and were given to the world from this hall. I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence. I have often pondered over the dangers which were incurred by the men who assembled here and framed and adopted that Declaration. I have pondered over the toils

that were endured by the officers and soldiers of the army who achieved that independence. I have often inquired of myself what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of separation from the motherland, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence.”

ABRAHAM LINCOLN,
Philadelphia, 1861.



INDEPENDENCE HALL

The Chestnut Street or north front with the Supreme Court (City Hall) in the distance, about 1796

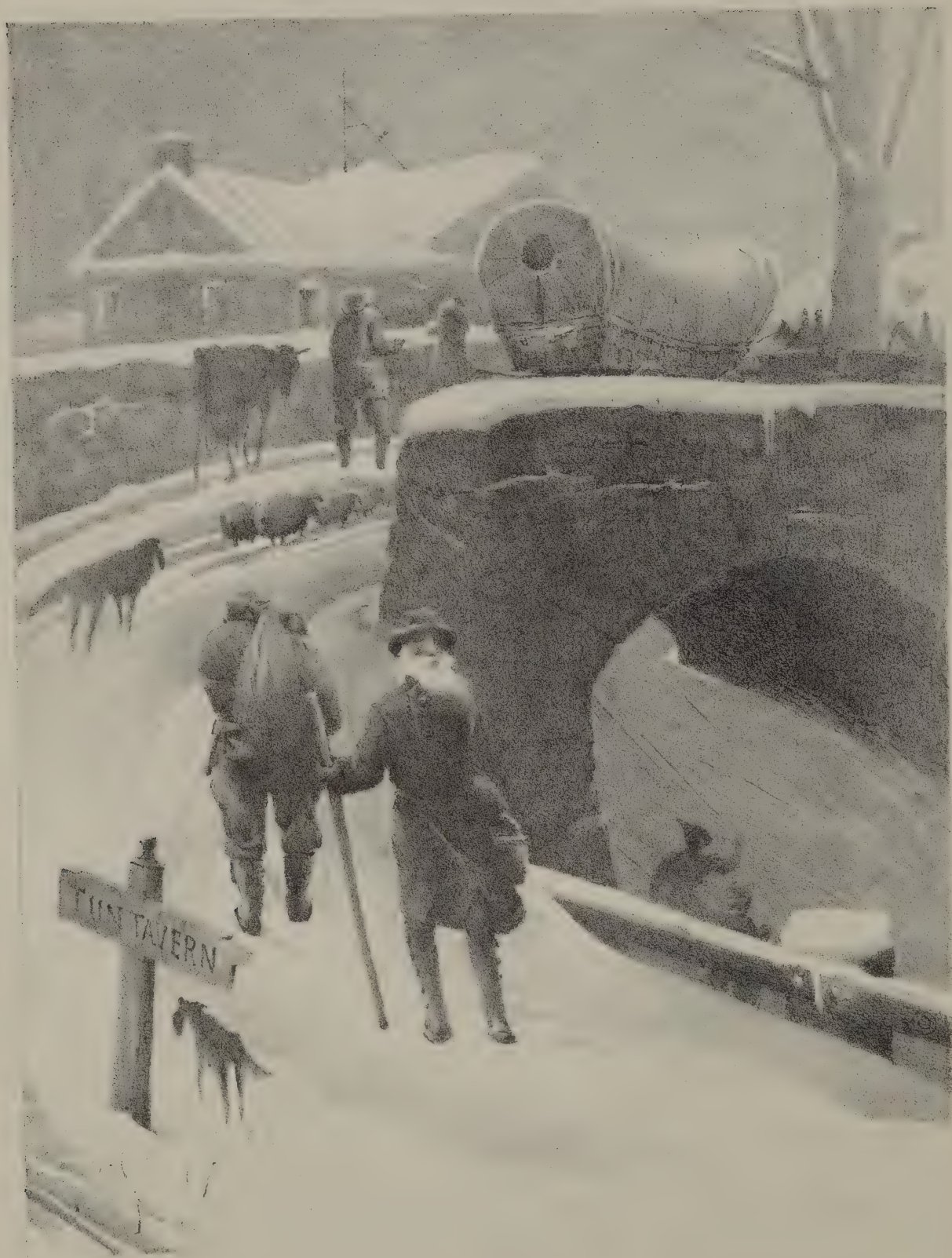
THE CONSTRUCTION of the building we have known for almost one hundred years as Independence Hall was authorized in 1732. It was built as the State House of the Province of Pennsylvania. The Assembly had been meeting, up to that time, in private houses at some inconvenience to its members and doubtless to its hosts. The necessity for a permanent place of meeting was brought to the attention of the town in 1728, when the Assembly, incensed at the "indecentencies" inflicted on its members, considered plans for moving the capital of the Province from Philadelphia. This unfortunate possibility was averted when the Assembly authorized the printing of £30,000 in bills of credit and appropriated £2,000 of this issue for the construction of the much needed State House in May, 1729.

The plot of ground bounded by Chestnut, Walnut, Fifth and Sixth Streets on which the State House was to be erected had been set aside by William Penn as bonus lots for purchasers of large tracts of ground in the country. A number of houses, principally on Walnut Street, had been built when William Allen began acquiring the land in 1730 for the use of the Province.

Andrew Hamilton had charge of the work of building the State House and is often referred to as its architect. However, it is of record that Edmund Woolley, master carpenter, was paid for preparing plans and elevations, and that he and Ebenezer Tomlinson undertook most if not all of the carpentry work. The Assembly met in the new building for the first time in September, 1735, but the Council Chamber was not ready for use until 1748. The brick tower and belfry were completed in 1753, but as late as 1767 the accounts for the building were still open.

The Assembly, the Council, and the Supreme Court of the Province met here until 1775. The Second Continental Congress held most of their meetings in the Hall from 1775 to 1783, and the Federal Constitutional Convention used the State House for its meetings in 1787.

Congress Hall was built between 1787 and 1789, but various alterations were carried on up to 1797 to accommodate the needs of the Federal Government. The Supreme Court Building, originally intended as a City Hall, was built in 1790-1791 and used by the Supreme Court until 1800.



CARPENTERS' HALL

The Bridge at Third and the Dock Creek about 1770

THE SOUTH and east fronts are shown as they may have appeared from Whalebone Alley during the erection of the building. The Dock Creek was covered about the time the building was finished.

The Carpenters' Company, a guild of master builders, was instituted in 1724. It was patterned after the Worshipful Company of Carpenters of London, chartered in 1477. While essentially a beneficial society, the Philadelphia Company also expected to provide its members with an opportunity to learn more about the "science of architecture."

In 1768, the Company purchased ground for their proposed hall on the south side of Chestnut Street between Third and Fourth Streets. At that time there were only a few buildings on Chestnut Street in this block. To the west were the grounds of the Friends' meeting house and schoolhouse, to the south, beyond Howell's tanyards, was the Dock Creek, and to the east, the famous gardens of Clarke Hall, then the most pretentious house in the city.

It seems probable that Robert Smith was conscious of the unusual possibilities of the site when he designed what is believed to be the first building in the colonies which is symmetrical on all four sides. It is reasonable to assume that he expected each of the four sides to be seen to advantage. However, within twenty years the gardens of Clarke Hall became the site of the First Bank of the United States, and other new buildings were gradually changing the character of the neighborhood. The Carpenters' Company, with the acumen not

uncommon to its members calling, was not slow to take advantage of the increased value of its holding. In 1775, the members sold the northeast corner to Joseph Pemberton, in 1791 they built the New Hall, partly for their own use and partly to rent to others. But it was not until the early part of the nineteenth century that the encroachments of the new buildings gave the approach to the Hall the appearance of an alley.

There are few, if any, buildings in the country with the distinguished history of Carpenters' Hall. The First Continental Congress met here in 1774. It was the home of the Library Company from 1773 to 1790, and when the Congress accepted the Library Company's offer of the use of their books, Carpenters' Hall became in fact, if not in name, the first "Library of Congress." The First Bank of the United States began business in the Hall in 1791 and remained here until their new marble building was finished in 1797. The Second Bank of the United States also opened its offices here, in 1817, and stayed for four years. Later the First Unitarian Church of Philadelphia, the first church in America of that denomination, met in Carpenters' Hall. The Hall served as a meeting house for the Hicksite Friends, as a school, as the home of the Musical Fund Society, of the Apprentices' Library and of the Franklin Institute. This beautiful building touched the life of the city and of the nation at many places, most importantly in 1774 when the idea of independence, discussed in its hall, heralded the beginning of a new nation.



CHRIST CHURCH

Looking north on Strawberry Alley, between Second and Third Streets, about 1758

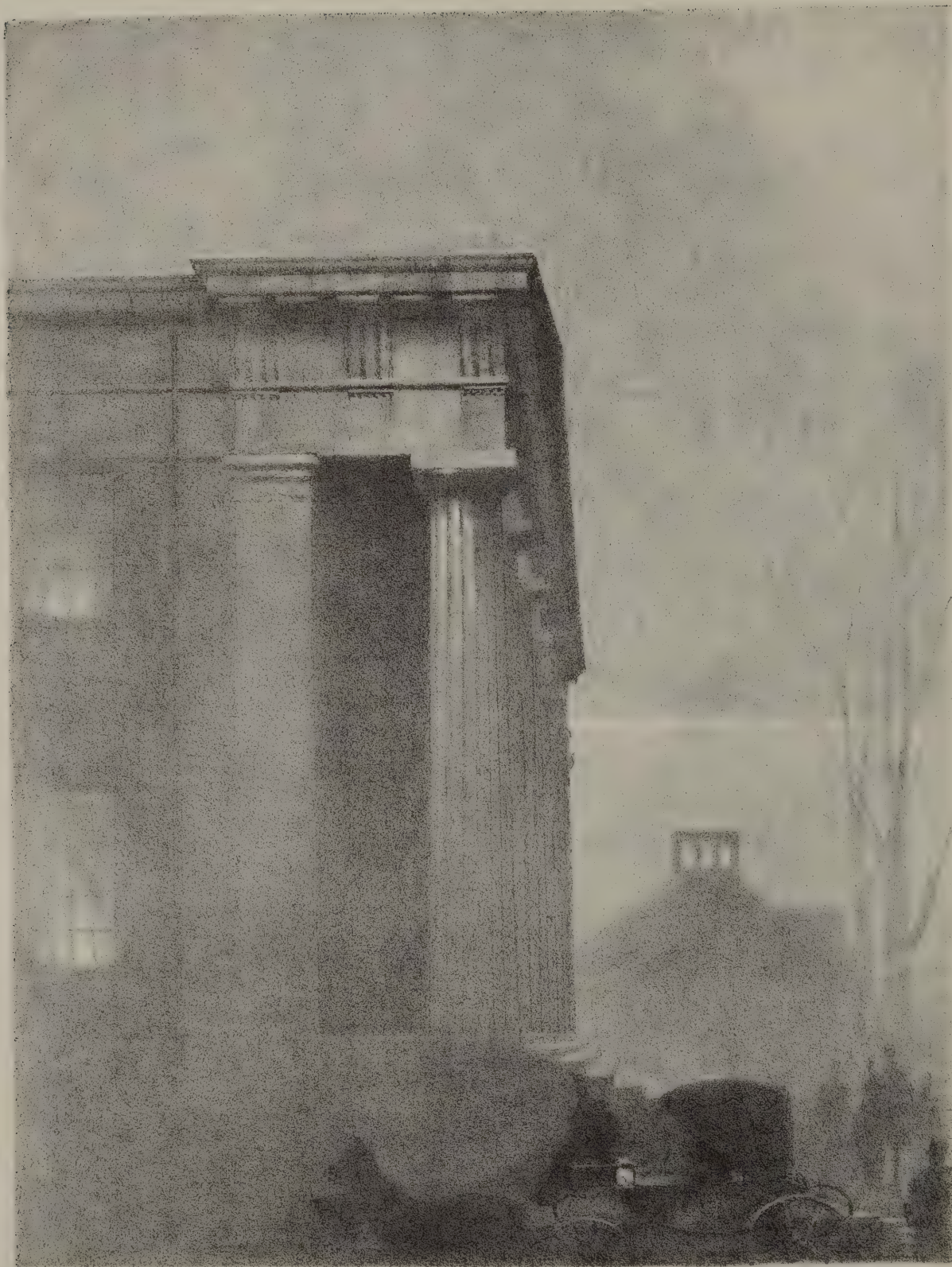
THIS WAS the center of the city at that time. On the left, The Bull's Head near the High Street was the meeting place for the consequential merchants of the day. On the same side of the Alley, in the immediate foreground, is the Sign of the Death of the Fox, a famous inn, important as the Philadelphia terminus of the New York stage. The first direct stage to New York made the trip in 1756. A contemporary advertisement describes the event in this way, "Philadelphia Stage-Waggon and New York Stage Boat perform their stages twice a week. John Butler, with his waggon, sets out on Mondays from his house at the Sign of the Death of the Fox, in Strawberry Alley, and drives the same day to Trenton Ferry, Whence Francis Holman meets him and proceeds on Tuesday to Brunswick, and the passengers and goods being shifted into the waggon of Isaac Fitzrandolph, he takes them to the new Blazing Star of Joseph Fitzrandolph's the same day, where Rubin Fitzrandolph, with a boat well suited will receive them, and take them to New York that night. John Butler, returning to Philadelphia on Tuesday with the passengers and goods delivered to him by Francis Holman, will again set out for Trenton on Thursday, and Francis Holman, etc., will carry his passengers and goods, with the same expedition to New York." Another Inn, The Royal Standard, was at the southeast corner of the High Street and the Alley.

The First Presbyterian Church, rebuilt in 1793, was a few hundred feet to the west on the south side of High Street at White Horse Alley,

now Bank Street. The Great Meeting House of the Quakers, erected in 1696, was about the same distance to the east. The Friends' School, the first public school in the colonies, occupied a site on the right side of Strawberry Alley near the High Street. The Court House, built in 1701, stood in the middle of the High Street at Second.

The Steeple of Christ Church was completed in 1754, ten years after the church itself was finished. James Portues, a carpenter-builder-architect, and Dr. John Kearsley designed the building, considered to be the most imposing religious edifice of its time. The set of bells were brought from England in 1754 by Captain Budden at no charge to the parish. It is said that in recognition of this service to the church, it was the custom to ring the bells as the Captain's ship appeared in the roadstead. The steeple was a landfall for shipping and a symbol of the importance of a church whose parishioners were among the most influential citizens in the town, some of them later among the signers of the Declaration of Independence.

Close to the southern end of the Alley, at 71 Chestnut Street, the Treasury of the United States was located in 1791. To the right, Trotters Alley extended to Second Street and led to the printing shops of William and Andrew Bradford and of Robert Aiken. Aiken printed the first English Bible here in 1782. The London Coffee House, built in 1702 at the southwest corner of Front and High Streets, was a favorite meeting place for the merchants and sea captains.



THE SECOND BANK

of the United States

Chestnut Street, between Fourth and Fifth Streets

THE CHESTNUT STREET front is shown as it appeared about 1830. To the west is the gable end of one of the “fashionable houses,” as they were then known, in which Gilbert Stuart may have painted the Lansdowne portrait of George Washington.

The bank, designed by William Strickland, was completed in 1824 and is one of the finest examples of Greek Revival Architecture in the city. Mr. Bray Hammond’s essay on the Bank in *Historic Philadelphia* has this entry from the diary of Philip Hone of New York, dated February 14, 1838: “The portico of this glorious edifice, the sight of which always repays me for coming to Philadelphia, appeared more beautiful to me this evening than usual. . . . How strange it is that in all the inventions of modern times architecture alone seems to admit of no improvement—every departure from the classical models of antiquity in this science is a departure from grace and beauty.”

Strickland’s use of Greek precedent was not a mere whim, it was a symbol of the new freedom. The drawings by Stuart and Revett of Greek antiquities were then exerting a profound influence. Samuel Blodget in his façade of the First Bank and Benjamin Latrobe in the Bank of Pennsylvania had already departed from the Georgian precedent of the colonial days and adopted the new fashion.

The Bank was incorporated in 1816, to restore the services formerly rendered by the First Bank whose charter had expired in 1811. It was a government depository and a potent regulator of the currency. The United States was its largest stockholder and Stephen Girard its second largest. By the time the new building was finished, the Bank had branches in seventeen cities, from Portsmouth and Pittsburgh to Savannah and New Orleans. The management of these widely separated offices was no small concern in a day when the telephone and telegraph were unknown.

The first business of the Second Bank of the United States was transacted in Carpenters’ Hall in January, 1817. The Bank remained there until 1821. The period of its greatest success was from 1823 to 1832, while Nicholas Biddle was president. Although Andrew Jackson withdrew the government deposits in 1833, before the expiration of its charter, when the Bank closed two years later, not only was it solvent but in a prosperous condition. By that time it had an influence similar to that of the Federal Reserve today.

The building was sold to the United States government in 1845 and was occupied by the customs services. For the next eighty-nine years, it was known to all Philadelphians as the “Custom House.” It is now a part of the Independence National Historic Park.



THE PHILADELPHIA EXCHANGE

Through to Pittsburgh, 1840

THE NORTHEAST CORNER of the Merchants' Exchange, as it is more commonly called, is shown, looking west on Dock Street towards Third Street. The unusual vehicle in the foreground is half of a canal boat.

Before the construction of the Exchange, it was the custom of the merchants and traders to do business in the coffee houses. The London Coffee House was the most popular until about 1773, when the new City Tavern at Second Street and Logan's Alley usurped its place. But the facilities of a coffee house soon became inadequate. The rising tide of business made other arrangements necessary. Exchanges of some importance had already been built in Charleston, Baltimore and New York when, in 1831, the Philadelphia Exchange was organized and William Strickland chosen as its architect. The building was completed in the winter of 1833. Of it a contemporary said, "the building shall stand among the relics of antiquity, another memorial to posterity of the skill of its architect."

Alvin Fay Harlow in *Old Towpaths* has told the story of the canal boat: "One of the strangest vehicles of travel ever seen was that placed on the main Pennsylvania Canal about 1840. The passengers had hitherto been subjected to many transfers; Philadelphia to Columbia by rail, including two inclined planes, thence to Hollidaysburg by canal, then by portage railroad over the mountains, with ten planes to negotiate, and finally one hundred three miles by canal to Pittsburgh."

All this fuss was obviated after John Dougherty conceived the idea of hauling the boats bodily over the mountains on the portage railroad. Full-length boats were built in two halves, so that they could be taken apart and mounted on cars of moderate size. These half boats were brought on the railroad all the way to Third and Dock Streets. There the passengers took their seats, the two halves were hauled by rail to Columbia, where the cars were run into the water until the boats were afloat. Then the halves, locked together into one boat, pursued their way to Hollidaysburg. Here they were divided and hauled over the mountains on adjoining cars. They were united again at Johnstown and floated thence to Pittsburgh as a unit. The traveler thus made his journey "without change."

John Quincy Adams, in his diary of November 2, 1843, describes the typical canal boat as follows: ". . . the boat is 83 feet long, 15 feet wide and has 25 passengers. It is divided into six compartments, the first in the bow with two settee beds for the ladies, separated by a curtain from a parlor bed chamber with an iron stove in the center and side settees on which four of us slept, feet to feet; then a bulging stable for four horses, two by two, by turns, and a narrow passage with a side settee for one passenger to sleep on, leading to the third compartment, a dining hall and dormitory for thirty persons; and lastly a kitchen and cooking apparatus, with a sleeping room for cook, steward and crew, and necessary conveniences."



THE NAGLEE HOUSE

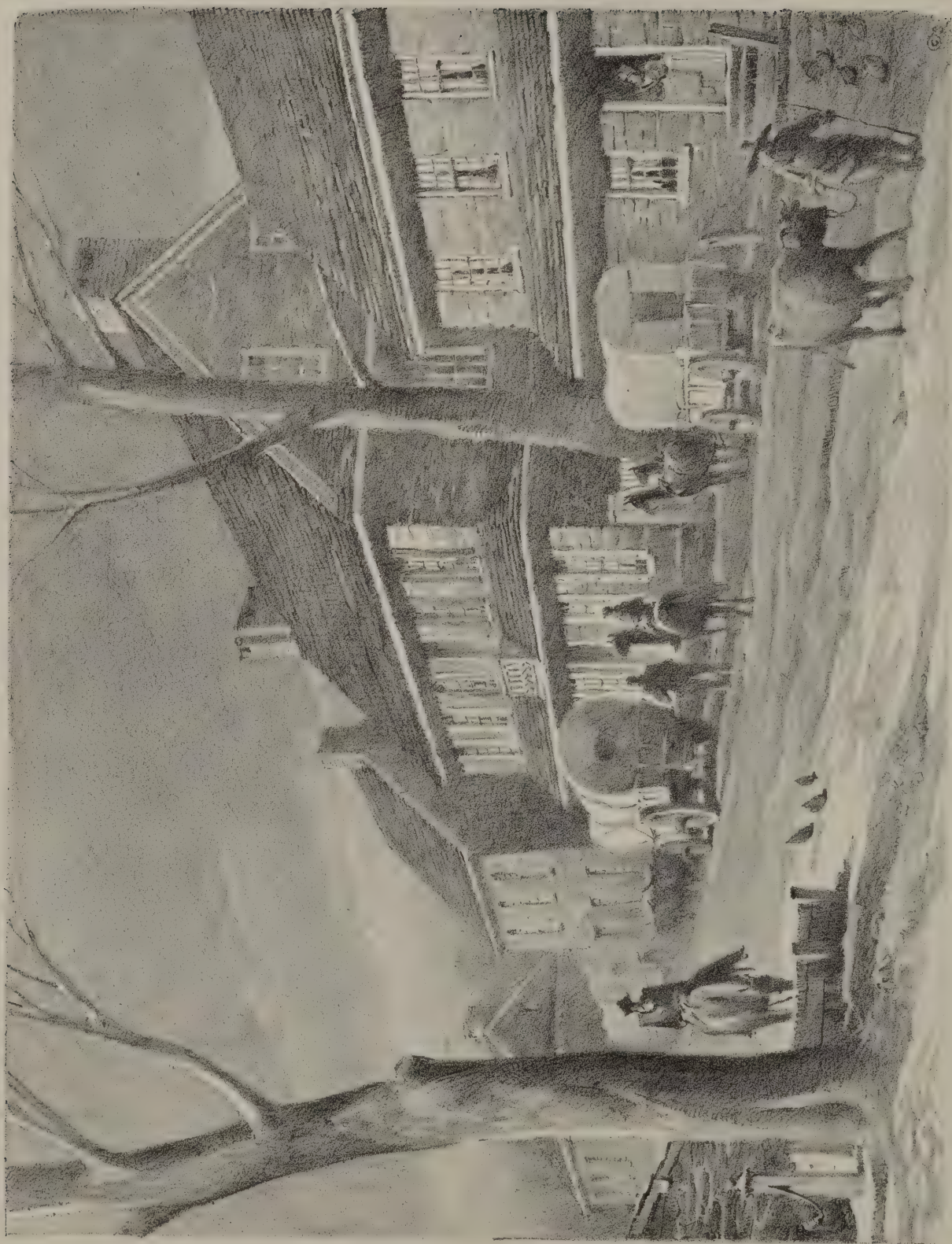
On the Great Road to Philadelphia, about 1710

THE EARLIEST HOUSE on this site is believed to have had but two rooms, and the whole building to have measured sixteen by twenty-six feet. These rooms were partly separated by a corner fireplace, an early custom noted by Peter Kalm, the Swedish scientist, during his travels here in 1748. Later on, the house was more than doubled in size and the roof raised to provide a more ample second floor. That is how it appears today as it stands on the west embankment of the Reading Railroad at Wayne Junction.

The Naglee house was across the road from Stenton, the country seat of the Provincial Secretary James Logan, and it marked the beginning of the German Town, which, by the time of the Revolution, extended northward for two miles on either side of the Great Road. To the north, on the top of Naglee's Hill, Thomas Armat, successful West Indian merchant and trader, built Loudoun in the early years of the nineteenth century. Farther on was the side road to Kantsing's mill on the Wingohocking Creek. This is now Logan Street. The Lower Burying Ground is at the corner of Logan Street. In it are gravestones dated as early as 1704. Thones Kunders lived in a house, of which little remains, a few steps beyond the next

lane, now Wister Street. It was in this house in 1688, that the first protest against slavery was composed and recorded.

During the eighteenth century, Germantown Avenue was known as the Great Road but the early settlers had a better name for it. They called it a "horseway." The pack horse loaded with sacks, wallets, and baskets was the favored carrier. Five hundred pack horses had been seen at one time going westward loaded with supplies for the new frontier. The *Philadelphia Gazette*, in 1801, pronounced the Germantown Road to be the worst in the United States. There were numerous accidents caused by the deep and adhesive mud. Broken wheels, broken axles and broken horses' legs were common hazards and made travel well nigh impossible. At one time the condition of the Road forced the Germantown people to seek a way to the city either through Frankford or fox-hunting fashion "across country," pulling down fences and trespassing on the property of the owners of the lands adjoining the Road. By 1760, "Conestoga" wagons were in use. They were often drawn by oxen and could withstand even the rigors of the Germantown Road.



“GRUMBLETHORPE”

The John Wister House on Germantown Road

GRUMBLETHORPE is in the center of the drawing, to the left is the Wister tenant house, still farther to the left is the building occupied by the Bank of Germantown from 1825 to 1868. John Fanning Watson was the cashier of this bank and lived in this building for some time. His recollections of the city and his record of conversations with the first settlers were published in 1832 as the *Annals of Philadelphia*.

On the right of Grumblethorpe is the house of Christopher Sower. This was demolished in the middle of the nineteenth century. The first Bible in a European language printed in the colonies was set in German by Sower in his shop nearby. He published it in 1743, four years after he had opened his shop and fifty-six years after Germantown had been established in the wilderness. Sower's printing plant is believed to have been the largest one in the colonies. His publications were extensive and included a newspaper in German which had a circulation in 1753 of some four thousand readers.

John Wister was a well-to-do Philadelphia merchant. He built Grumblethorpe as a summer home. It was not long, however, before it became his permanent residence. During the Battle of Germantown, it was occupied by British officers, and here, in the north parlor General Agnew died of wounds sustained in the Battle. Five major alterations have enlarged the house and materially altered its appearance. It is shown here as it looked about 1760.

Grumblethorpe is a fine example of a Germantown house of the eighteenth century, sharing with the Johnson house, and the Green Tree Inn, the distinction of a truly indigenous architecture. Its broad gables, generous rooms and charming gardens help us to recapture a way of life once familiar to old Germantown.

On the west side of the road at Queen Lane, was the renowned Indian Queen Inn. It was an important hostelry on the Great Road and many pleasant legends are associated with it.



THE LIVESY HOMESTEAD

On the Wissahickon

THE LIVESY HOUSE, known also as "Glenfern," is on the east side of the Wissahickon at the foot of Livesey Lane in Fairmount Park. The mill and house were built by Thomas Shoemaker, and later sold by him to Thomas Livesey about 1747. Livesey was a miller and farmer, one of the founders of the Germantown Academy and a Provincial Councillor.

The house is one of a group of buildings which is unique in the community. The homestead included a large barn, a springhouse, a forge near the barn, a smokehouse, a grist mill, a cooperage and a substantial bridge across the creek to the west of the main house. All of these were built of stone. The house and barn remain. The other buildings are in ruins, the sites marked by a few walls. The courses of the millrace may still be seen.

Glenfern is a rambling and picturesque place, the accretion of many alterations and additions. It is about seventy feet long and thirty-seven feet wide. The oldest portion is the low building on the right which contains the kitchen. Here is a fireplace nine feet wide and five feet high.

When the old part of Glenfern was built it stood quite literally in a wilderness. Indians, totally uncivilized from the viewpoint of the European settlers, were everywhere. In a letter to his brother, Pastorius said of them: "Their royal palaces are so poorly constructed that I can scarcely describe

them. There is only a single room or chamber in a tree hut covered with bark, without chimney, steps or a privy. These kings go upon the hunt, shoot wild animals, and earn their living with their hands. They have neither knights nor lackeys, nor maids nor maidens of state, and what would they do with a master of the stables who have no horse and go on foot? No tutor is necessary, where only the bodily wants of wife and children are to be supplied. They live in a state of nature. . . . Their bartering with us Christians consists in this, that they bring to market bear, elk, and deer hides, beaver, marten, otter and other skins, also turkeys, game and fish, for which they get powder, lead, woolen covers and brandy, which last, with all strong drinks, it is contrary to law to sell, since it is misused by them and leads to their injury. They use no bakeoven, but bake their bread in the ashes. So many of these wild people have died since I came here that no more than a fourth remain of those who were here ten years ago."

Their subsequent degradation is pictured by Daniel Falckner, in 1702: "They have, by the presence and mode of life of the Europeans, learned to live in a disorderly manner in eating, drinking, cursing, lying and cheating. One has shown the other the way. The Europeans have brought them brandy, beer, and other materials, and now the savages eagerly seek them."



THE MENNONITE MEETING

At 6119 Germantown Road

THIS STONE BUILDING, which replaced a log meeting house put up in 1708, was erected in 1770. The Germantown congregation was the first of the Mennonite congregations to be established in America. William Rittenhouse became the first pastor. Christopher Dock was one of the masters of the school which the Mennonites opened in 1740.

The original building is still in use. It is 30 feet wide and about 35 feet long. The interior woodwork and the pews date from the days of the early meeting. The communion table is said to be the table on which the first protest against slavery was signed in 1688 at the home of Thones Kunders on Germantown Road near Wister Street.

The early difficulties of the community are drawn vividly by Jacob Godschalks: "The beginning or the origin of the community of Jesus Christ here in Germantown, who are called Mennonites, took its rise in this way, that some friends out of Holland and other places in Germany, came here together, and although they did not all agree, since at this time the most were Quakers, nevertheless they found it good to have exercises together, but in doing it they were to be regarded as sheep who had no shepherd, and since as yet they had no preachers, they endeavored to instruct one another. In the year 1690, more friends from Crefeld and

elsewhere came into the land, who were also of our brethren and added themselves and attended our exercises in the house of Isaac Jacobs. These last mentioned friends found it good, or judged it better for the building up of the community to choose by a unanimity of voters a preacher and some deacons. Thereupon was William Rittenhouse, born in Mongouerland, chosen preacher, and Jan Neues of Crefeld, as deacon, and the first named entered upon the performance of his duties on the 8th. of October, 1702."

There was no Bible at the meeting house, and only one in the whole membership in 1708. The "community is still weak and it would cost money to get them [Bibles] printed, while the members who come here from Germany have spent everything and must begin anew, and all work for the conveniences of life of which they stand in need." However, "the Christian Confession of the Faith of the harmless Christians in the Netherlands known by the name of Mennonites" was printed in Amsterdam, 1712, in English, at the "desire of some of our Fellow believers in Pensylvania" and was printed in Philadelphia by Andrew Bradford in 1727.

These Mennonites were among the men and women who had responded to Penn's idea of a "Holy Experiment."



“THE MONASTERY”

about 1752

“THE MONASTERY” is at the foot of Kitchen’s Lane in a secluded and picturesque corner of Fairmount Park. The oldest part was built by John Gorgas who willed it to his son, John, in 1741. It remained in the Gorgas family until after 1761. It was then owned successively by the Miller, Carr, Livesey and Longstreth families.

There is a great difference of opinion regarding the purpose for which the building was intended. Certainly it was not a monastery in the usual meaning of the word. However, the disposition of the rooms, the sleeping accommodations, and the unusual size of the living and kitchen rooms indicate that it could have served as a hostelry for the brethren on their journeys to and from the cloister at Ephrata. It is said that it was not unusual to see forty brothers walking in single file along the Great Road on their way to their monastery in the wilderness.

The Ephrata community was of Germanic origin. The brethren were learned men dedicated to an ascetic discipline. Later, a separate order for women was established. The rules of conduct seem to bear a similarity to those of the Judaic Essenes who maintained a community on the Dead Sea for

several centuries antedating the Christian era. As chastity and continence were a part of the discipline, the order could only grow by the acceptance of novices. The austerity of those living in the Ephrata Cloisters was not hidden. They wore undyed, homespun cloaks, similar to those worn by the Dominicans, and sandals on occasion, although more often they walked in their bare feet. Their hair and beards were allowed to grow to unusual lengths.

The brethren were sincere and exemplary in their religious convictions and in the practice of their discipline. They enjoyed a wide reputation as Latinists, and teachers. The sons of well-to-do families from as far south as Baltimore were sent to Ephrata for their schooling. The brothers were also deeply devoted to music and composed over one thousand hymns for their own uses. One of the first printing presses in the colonies was at Ephrata and for a period of twenty years more printing was done there than at any other press in the Province. Their reputation for learning was well-founded, and it was their Prior, Peter Miller, who was engaged by the new government to translate the Declaration of Independence into seven languages.



THE CONCORD SCHOOL

at 6313 Germantown Road

A ONE-STORY SCHOOL was built by the residents of upper Germantown on part of the property of the Upper Burying Ground in 1775. The second floor was added in 1818. There is one classroom on the ground floor and a library and classroom on the second floor. The library had a small fireplace, otherwise the building was without heat. The building and the original school furniture are well preserved.

The Concord School was the second English school to be founded in Germantown before the Revolution. The Germantown Academy was the first. The Academy was founded in defiance of the Charity School program sponsored by Governor George Thomas, Benjamin Franklin and others in the hope of uniting the German settlers with the non-Quaker element of the English community. To effect this, it was proposed that schools be set up to teach the children of German descent German, English, mathematics, geography, history, ethics, "the Constitution and the interest of the colonies." The scheme may have been a sound one from the viewpoint of those responsible for safeguarding the British Empire, but it infuriated the Germans who resented the implication that

they were unwilling and unable to provide a suitable education for their own children. A meeting to discuss the charity school proposals was called at Mackinett's Tavern, the old Daniel Pastorius house, and as a result of this meeting the Germantown Academy was planned. The new Academy was opened in its own building in August, 1761. By the following year there were sixty students enrolled in the German Department under Hilarius Becker, and seventy in the English Department of which David James Dove was master.

In March of 1775, a number of the inhabitants of Upper Germantown: "Taking into Consideration the Distance and particular Inconvenience through the Winter Seasons of Sending their Children to the Lower School and Seeing the number of Children Continually increasing" proposed to build a school on part of the Upper Burying Ground property. This new school was known as the Concord School and John Grimes was the first schoolmaster. The "Lower School" referred to was, of course, the Academy.

Across the road was the Ship Inn, a well known tavern and relay for the stage coaches.



“GLORIA DEI”

Also known as Old Swedes' Church, on Swanson Street near Christian

GLORIA DEI was the first Christian church in Pennsylvania. It was founded as a mission of the State Church of Sweden in 1646 to serve the Swedish settlers in the then Swedish Province of “Nova Suecia” and to further the conversion of the Lenape Indians. The first structure was a block house of logs, twenty feet square, built to protect the settlers. Eight years later, in 1677, an altar was set up in the block house. The first pastor was the Reverend Jacob Fabritus, a Dutchman from New Amsterdam. The Reverend Andrew Rudman assumed charge in 1697. In a letter to Jacob Arrhenius at Upsala, he said, “. . . the churches (including the one at Christiana) are old and in bad condition—the population is thin—so that some have sixteen miles to walk or ride to church. Nevertheless, they very regularly attend divine service on Sunday.”

A new site for the church was discussed at a meeting in May of 1698. Two sites were considered and the claims of the two parties were resolved by the simple expedient of placing two pieces of paper in a hat, on one of which had been written WICACO and on the other PASSYUNK, the two sites under discussion. The hat was thrown on the ground and, it is assumed, a blindfolded member picked up the paper noted WICACO. There were

other difficulties about the size of the lot, but finally the church was completed and dedicated on the second of July, 1700, by the Reverend Eric Biork. Writing to Sweden, the pastor said, “We hope also that in time we shall have obtained the things we most want, particularly books. I have at last established a school here, with an able teacher at the head of it, who also serves as parish clerk, an office which I was obliged, before, to perform.”

The first clergyman of the German Lutherans, Justus Faulkner, was ordained here in 1703. The founder of the Lutheran Ministerium in Pennsylvania, Henry Melchior Muhlenberg, was consecrated at Gloria Dei in 1742. In 1711, the congregation of Christ Church worshipped during three Sundays at Wicaco while their church was altered and enlarged. There were enough English-speaking people in the congregation by 1758 to warrant a petition to Upsala requesting permission to have occasional sermons in the English language. This was granted.

In 1845 the Corporation of Gloria Dei applied for admission into the convention of the Protestant Episcopal Diocese of Pennsylvania. They were admitted the same year. Gloria Dei is now a National Shrine and the churchyard a National Historic Site.



EARLY MEETINGS OF THE UNITARIANS

at Carpenters' Hall

THE FIRST UNITARIAN CHURCH of Philadelphia has borne the Unitarian name longer than any other church in the country. It was established largely through the influence of Joseph Priestley. His eminence in science, philosophy, and theology had been recognized in England and on the Continent, but he was abused and persecuted because of his expressed sympathies with the Revolution in France. He left England in 1794 and came to America where he remained until his death in 1804.

Priestley gave a course of lectures in 1796 in a church of the Universalists on Lombard Street, discussing the "Evidences of Christianity," and the abuses and corruptions of the dogmatic religions. He found a receptive and informed audience. A few years earlier, John Fitch, the inventor of the steamboat, had made an attempt to start a society dedicated to somewhat similar beliefs. Benjamin Franklin, too, had stated his own liberal views in not dissimilar terms.

The same year, 1796, John Vaughan, librarian of the American Philosophical Society and a protégé of Franklin, together with a small group of prominent citizens, fourteen in all, founded the First Unitarian church. Inconspicuous and unpopular at first, the society received scant encouragement from the more conventional elements in the community. Lacking a church building, they met wherever possible. Services were held in the hall of the College of Philadelphia, in a church of the Universalists on Lombard Street, in a room in Church Alley back of Christ Church, and for some time in the building of the Carpenters' Company, now known as "Carpenters' Hall." However, in

1807, the managers of the Company formally requested them to meet elsewhere because their beliefs caused an "uneasiness" among the Company's members.

Within a year, funds were acquired for the purchase of a lot at the northeast corner of Tenth and Locust Streets, as the site for their church and burying ground. The new church was dedicated on February 14, 1813. Services were conducted by lay members until 1825 when the Reverend William Henry Furness, D.D., was ordained as minister. A still larger building was erected in 1828. During the fifty years of his ministry the church became strong and influential. This is quite remarkable as he was oblivious to popular clamor. He was an Abolitionist and preached his convictions, at times to the distress of some in his congregation who might have preferred a more expedient doctrine. But the congregation grew.

In 1828 a larger building was erected on the old site and in 1887 a new church was built at Chestnut Street and Van Pelt, just west of Twenty-first Street. Frank Furness, the son of William Henry Furness and the brother of the Shakespearean scholar, Dr. Horace Howard Furness, was the architect.

The devotion, the erudition, and the gentle understanding of human frailties so characteristic of the Reverend William Henry Furness portray equally well the Reverend Frederick R. Griffin, D.D., minister emeritus and the Reverend Harry B. Scholefield. The Unitarian Society of Germantown has a church building and community house on Lincoln Drive near Hortter Street.



FRIENDS' MEETING

South side of Arch, between Third and Fourth

THE FIRST Quaker settlement on the Delaware was at Salem in New Jersey. Other Friends came over in 1667 and communities were founded at Burlington and Gloucester in West Jersey. George Fox visited the Quaker settlements in 1672, traveling as far north as New England, then back to the Delaware and Maryland before returning to England. As the settlements grew, Weekly, Monthly and Quarterly Meetings were established at Burlington and Rancocas. Those held at Thomas Fairman's house in Shackamaxon are the first known to have been held within the present limits of Philadelphia.

In 1684, the Quarterly Meeting decided to build a meeting house 60 feet long and 40 feet wide in the Center Square of the city. This was in addition to the old Bank Meeting, a wooden building, which stood, 1684-1698, on Front Street above Race. This was replaced by a brick building in 1702. It was intended for evening meetings. The oldest meeting house of the Society of Friends in the State of Pennsylvania is the Merion Meeting, about five miles from the city, erected in 1695.

The "Great Meeting" was built in 1696 at the southwest corner of Second and High (Market) Streets. It was taken down in 1755 and replaced with a masonry structure. The Hill meeting house, at Second and Pine, was occupied in 1753, and the Fourth Street Meeting, in 1763. There was no change in the disposition of the meeting houses during the Revolution. The "Bank Meeting," the "Great Meeting," the "Hill" or "Pine" meeting and those in Germantown, Gwynnedd and other places in Philadelphia county remained in use by the members of the Society.

Shortly after the Revolution, the "Bank" meeting house was closed, and when the "Great Meeting" was found to be too small, particularly for the Monthly and Quarterly meetings, a new meeting house was put up on the old burial lot at Fourth and Arch Streets in 1804. In order to accommodate the large meetings it was made one hundred-fifty feet long and some fifty feet wide, with a central pavilion and two wings. The burial lot has been in use since 1690.



THE SANCTUARY OF RODEPH SHALOM

Broad and Green Streets

PHILADELPHIA WAS the first city in the country to have two synagogues, and this at a time when there were few Jewish communities on the continent. Mikveh Israel, founded in 1740 by Spanish and Portuguese Jews who were the first to come to this country, was a well established congregation when Rodeph Shalom was organized in 1795.

The congregation of Mikveh Israel met for a time in quarters rented from Joseph Caufman on Cherry Street between Third and Fourth. Later, in 1782, they built a synagogue on Cherry Street, east of Sterling Alley, a small street between Third, Fourth, Cherry and Race Streets. In 1825, they built a new synagogue, also on Cherry Street near Third, for which William Strickland was the architect. It was demolished about 1860 when the congregation moved to a larger building on Seventh Street. The synagogue is now at Broad and York Streets.

Later immigrants, mostly German Jews, found the customs of the older congregation foreign to their ways, and they sought a security in more familiar institutions. Rodeph Shalom, the congregation they instituted is the oldest Ashkenazic (Germanic) congregation in the Western World. Descendants of some of the early members are members now.

The first recorded meeting place of this congregation was a dwelling on Margaretta Street and Cable Lane on the outskirts of the Northern Liberties. From 1820 until 1853, they moved from place to place, to Bread Street, Pear Street, Church Alley, and finally to the upper floor of a building at Fourth and Vine. But the growing congregation required still larger quarters, so a further move was made to Julianna Street in 1847. With the advent of scholarly Rabbi Marcus Jastrow in 1866, the synagogue assumed a more important place in the community. A new building was then erected at Broad and Green Streets by Frank Furness. By 1925 this was found inadequate. Under the liberal leadership of Rabbi Louis Wolsey the congregation grew and extended its sphere of activities. The architects, Edward P. and Grant M. Simon, built the new synagogue at Broad and Green Streets in 1926, 5686-5687 in the Hebrew calendar.

The Rabbi David H. Wice assumed the rabbinate of Rodeph Shalom in 1947. Rodeph Shalom is now an important member of the 550 congregations which comprise the Union of American Hebrew Congregations. In 1811 there were only twenty-six members in the entire congregation, today it serves a widely scattered membership of almost seventeen hundred families.



THIRD PRESBYTERIAN CHURCH

on Pine Street, west of Fourth

THIS CHURCH, sometimes improperly called the "Old Pine" Street Church, is the only Presbyterian church built before the Revolution left within the limits of the old city. It came into existence as the result of the farsightedness of the Reverend Francis Alison, D.D., and the first building was erected on the south side of Pine just west of Fourth Street in 1768. In 1837 and again in 1857, it was rebuilt and in 1955 it was carefully restored.

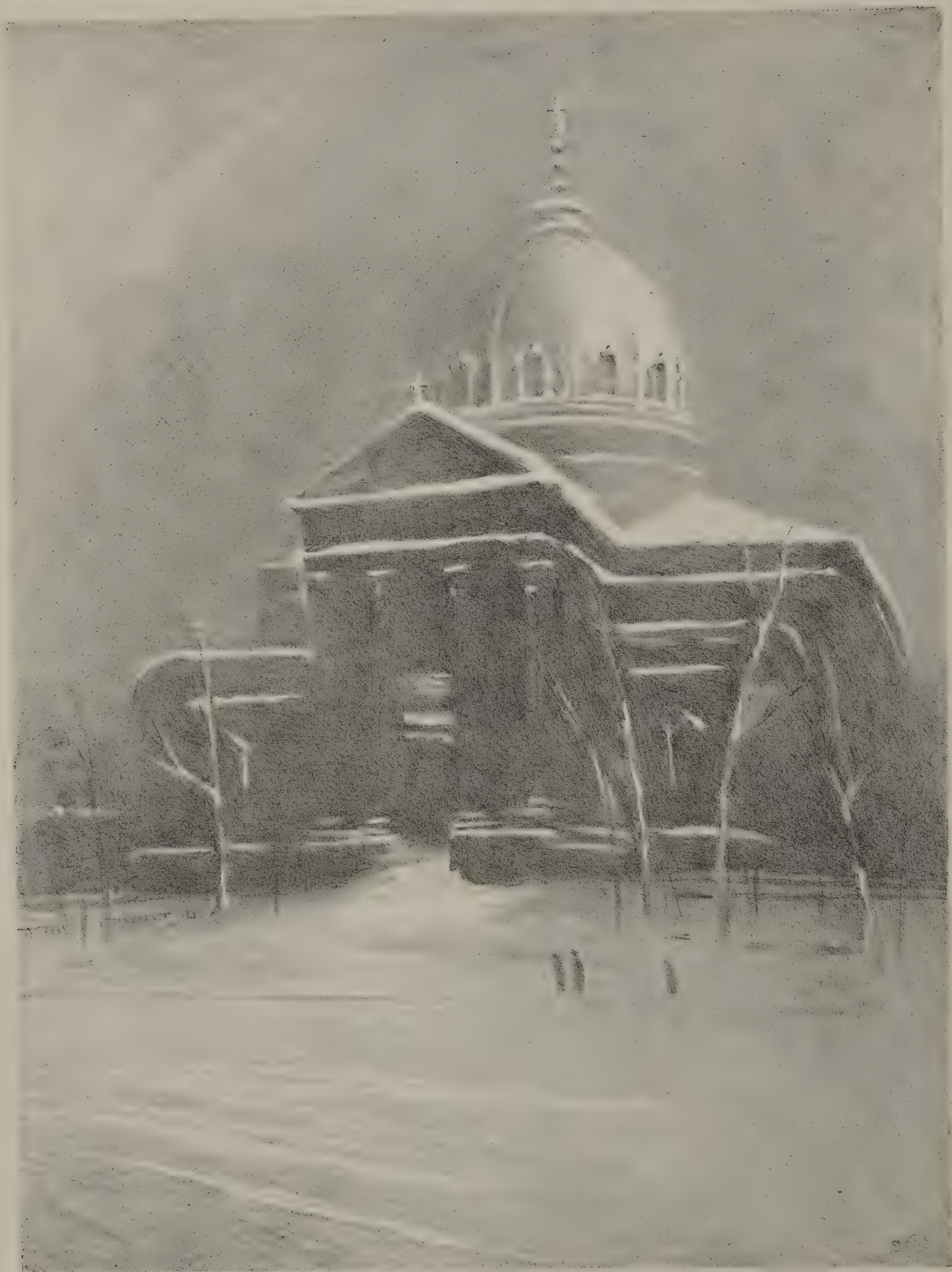
The First Presbyterian Church began its long career in a small, frame warehouse on the northwest corner of Second and Walnut Streets, known then as the "Barbadoes Store." This had been constructed by the "Free Society of Traders," a company patented by Penn to help in the development of the colony. The little store was still standing in 1802. The Baptists had been holding services in this place as early as 1688, and as an act of courtesy, they permitted the first group of Presbyterians to meet in the store some eight years later.

In 1704, the Presbyterians built a frame church on the south side of High (Market) at White Horse Alley, later called Bank Street. This was enlarged in 1755 and again in 1761, and was completely rebuilt in 1793. Later the congregation moved to the new and imposing structure at the corner of Seventh and Locust Streets, on Washington Square, which John Haviland had designed.

The Second Presbyterian Church was one of the fruits of the preaching of Whitefield in 1739. It was first housed in the "New Building" on the west side of Fourth below Arch, later the home of the College of Philadelphia which became the University of Pennsylvania. The Reverend Gilbert Tennent became the minister in 1741, and formally organized the church a few years later. In 1750, a new building was completed on the northwest corner of Third and Arch Streets. This was torn down in 1837-1838 and the congregation moved to a "beautiful marble front church on Seventh Street east side, below Arch." **1676855**

The Scotch Presbyterians of the city founded their own church, the Associate Reformed, popularly called the "Seceders," about 1770. This group divided some twenty years later on doctrinal questions. In 1806, another group, largely English, established an independent congregation known as "The Independent Tabernacle Church and Congregation of the City of Philadelphia." They affiliated at one time with the Reformed Dutch Church but later changed their status to become the Seventh Presbyterian Church.

The early Presbyterians were a sturdy people of strong convictions. There was no doubt as to their position during the Revolution. As a result, their churches were desecrated by the British during the occupation, apparently through no accident of purpose.



THE CATHEDRAL OF SS. PETER AND PAUL

on Logan Circle

THE CHARTER OF PRIVILEGES of 1701, granted by William Penn to the colonists, was an unprecedented document, confirming their right to subscribe to the religious faith of their choice. This privilege, extended to all, did not deter some from objecting to the "publick" celebration of Mass and, by a peculiar logic, asserting that Penn must be a Roman Catholic. "If the asserting of an impartial liberty of conscience, if doing to others as we would be done by, and an open avowing and practicing of these things at all times and to all parties will justly lay a man under the reflection of being a Jesuit or Papist of any rank, I must not only submit to the character, but embrace it, too." This was Penn's answer, which must be read bearing in mind the temper and prejudices of the times in England as well as here.

It was believed that there were a few Catholics in the new city as early as 1708, and that Mass was celebrated here by Jesuit missionaries on their journeys from New York, where they had been proscribed in 1700, to Maryland where they were welcome. There is evidence to show that the Rev. Joseph Greaton, S.J., received the land upon which the little chapel of St. Joseph's was built in 1733. The building, measuring eighteen by twenty-eight feet, was finished the following year. The "first" Mass, sometimes said to have been celebrated in 1732, was probably said in the home of John Dixon on the south side of Chestnut below Second. The

building of the chapel was brought to the notice of Governor Patrick Gordon, causing him "no small concern." It was discussed in the Provincial Council. Objections were raised as it was thought to be contrary to the provisions of the Royal Charter even though in accord with the Charter of Privileges. But no adverse action of moment resulted.

In 1757, the chapel was razed to make way for a larger building, and in 1838 it was altered and rebuilt again. About 1760, the ground on which St. Mary's now stands was purchased by St. Joseph's as a burial lot. However, a new church was completed on this site before 1765, as a report of that date refers to St. Mary's as Mission No. 1. St. Mary's, too, was soon in need of enlargement and changes were made in 1782. The Roman Catholic community increased after the Revolution and St. Augustine's was built in 1801, destroyed in the "Native American" riots of 1844, and rebuilt in 1848. Holy Trinity had been erected in 1789 by a group of German Catholics at Sixth and Spruce.

The ground for the Cathedral Church of the Archdiocese of Philadelphia was bought in 1846. The cornerstone was laid the same year in the presence, we are told, of 8000 people. The gilt cross was raised on September 13, 1859, and the cathedral dedicated on November 20, 1864. The general plan is attributed to Fathers Maller and Tornatori. Napoleon LeBrun was the architect, and John Notman was his successor.



THE MORRIS HOUSE

at 225 South Eighth Street

The Morris house is typical of the larger city houses of the eighteenth century. These were usually built on the street line, with a "yard," which in Philadelphia means a garden, at the side or rear, extending in some cases several hundred feet to a street or another "yard." The garden would have a degree of formality, with grape arbors near, or against the house, a wistaria on a southern wall, a lawn with flagged paths bordered with box or yew and terminating in a "gazebo," or summer house. There would be roses, either in borders or in a "rosegarden," for there was great interest in horticulture, following the precepts of John Bartram. There might be a few pines or walnuts left from the primeval woods, some buttonwoods, and if the ground was low, a bank of willows. Oaks, locust and nut trees were common. At least one gooseberry bush and one fruit tree would be in the sun. If the grounds were ample there would be an orchard with one sweet apple tree or a "Seckel pear." These had been found on Lawrence Seckel's farm in the "Neck," cultivated by him and had become very popular.

These houses were well built. The exterior walls were almost invariably of brick, with burnt headers, the short end of the brick, laid to form what is called "Flemish bond." The cellar walls were occasionally built of brick, although the use of the soft, local gneiss stone was more common. The roof would be of "hand split" shingles of pine or cedar. At the eaves, the rain water was caught in a box gutter formed above or as part of the wooden cornice. These were often elaborate and delicately modelled and carved. Wooden downspouts brought the rain water to the pavement where it spilled into a shallow stone trough, laid across the

sidewalk and so to the street or road gutter. These were a menace when they froze in the winter, but it was not until late in the nineteenth century that the Councils decreed that all waste water must be carried underground to the sewers.

Sidewalks, where they existed, were formed with flagstones, and were three or four feet wide. The pedestrian was protected from the drays and carriages or coaches by wooden posts set at the edge of the road at more or less regular intervals. When the Morris house was built in 1786, Eighth Street was the most westerly of the cobbled streets. Beyond Eighth Street the roads were of dirt, and few streets even existed except on the town plan.

Water was often supplied by an open surface well in the cellar. Sanitary problems were solved by the erection of "necessaries" somewhere near the house. Both of these arrangements offered some conveniences, but as the town grew and the houses became more numerous and closer together, the proximity of the wells to the "necessaries" resulted in the pollution of the water and formed one of the causes of the appalling epidemics of 1793, 1797, 1798, 1799, 1802 and 1805. The mortality rate in 1793 was 22 per cent of the total population.

The houses of the great merchants usually could boast of handsome interiors. An ample center hall was the common practice, with generous rooms on either side, each with a fireplace, and at the end of the hall an open winding stair. The walls and ceilings were plastered, and either painted or covered with the new style wallpaper imported from France and depicting romantic landscapes. The floors would be of "combed

THE MORRIS HOUSE... *Continued*

grain hard pine," poplar, or white pine from Pennsylvania. Carpets had been introduced in 1750, before this the floors were sanded. There is the story of a Quaker who noticed, upon entering the house of an opulent Friend, that the hall was carpeted from wall to wall. He refused to enter, saying it was better to clothe the poor than the earth.

The quantity and elegance of the furnishings varied, of course, with the householder. Some of the Quakers affected the utmost simplicity, others did not. Many of the more prosperous Philadelphians lived in considerable luxury. The auction of Dr. Franklin's estate in 1792 included these articles: Mahogany sideboards, dining, card, and Pembroke tables, mahogany chairs, looking glasses, clothes presses, tea urns, plated candlesticks, windsor chairs, an elegant sofa, chintz window curtains, chests of drawers, a forte piano, a harpsichord, a copying press, circular and sundry other coal-grates, Franklin stoves, china and queensware, brass andirons, shovel and tongs, patent lamps, plated knives and forks, jack, silver and plated ware, waiters, sugar cannisters, snuffers and stand, a dish cross, tea and coffee pots, cruet frame and castors, candlesticks, saucepans, butter ladles, wine strainers, funnels, tureen with handsome glass and elegant workmanship, milk pots, and so forth. There was also a sedan chair.

Such munificence was by no means unusual, as is attested by bills of sale and diaries of the time. Wanzey, in 1794, made the following note in his diary: "June 8.—I dined this day with Mrs. Bingham, to whom I had letters of introduction. I found a magnificent house and gardens in the best English style, with elegant and even superb furniture. The chairs of the drawing room

were from Seddons, in London, of the newest taste,—the backs in form of a lyre, with festoons of crimson and yellow silk; the curtains of the room, a festoon of the same; the carpet, one of Moore's most expensive patterns. The room was papered in the French taste, after the style of the Vatican in Rome. In the garden was a profusion of lemon, orange and citron trees, and many aloes and other exotics." In these elegant rooms, Washington, the Adamses, Jefferson, Madison, Hamilton and other men of affairs met the Chews, the Mifflins, the Willings, and mingling with the gay coterie of ladies forgot, for a time, the responsibilities of state.

Paris set the fashion then as now. The beaux were called *Muscadines*, and a writer in Oswald's *Gazetteer*, of January, 1795, describes them thus: "The sweet muscadines have the queue and the twist, the parallelogramic waistcoat and the waistcoat circular, the bolstered neckcloth and the cravat puddingless—. They have the cape velvet, the cape cloth, the cape up and the cape down, the slash sleeve and the close sleeve, the London broadcloth and the Paris narrow back, the lapelle and the single breast, the covered queen's nipple, death's head, and metal button, and culotte long, the culotte short, and the bow."

These extravagances were for the macaronis, the older gentlemen were more soberly clothed. Against this background moved also the Brethren from Ephrata wearing undyed homespun, the staid merchants in broadcloth, the Sons of Liberty in shorts and leather aprons, the soldiers, sailors and farmers and the polyglot of a great seaport, all those who are comprehended in the phrase, "we the people," who were then busy founding a new nation.



THE "CASTLE" OF THE STATE IN SCHUYLKILL
1732, the Oldest Club in the English-Speaking World



THE DRINKER HOUSE

at the northeast corner of Second and Walnut Streets, and the "Slate Roof House"

This brick house was built by John Drinker between 1751 and 1760 on ground bought of Israel Pemberton, an influential Friend, and the owner of Clarke Hall at Third and High Streets, then the most magnificent residence in the town. Drinker sold the eastern half of his house to Mungo Davidson and the western half to James Stevenson about 1761.

The corner house was an apothecary shop in 1794, and as early as 1826 was rented by John Krider, a gunsmith. Krider bought the house in 1856 and until 1897 it was known as Krider's Gunshop. It was demolished in 1955.

The gardens of the Slate Roof House were just north of the Drinker house. The house stood at the corner of Second Street and Hutton's Alley, now Sansom Street, on the far side of the gardens. They extended from Second Street to Front Street and were admired by visitors for their stately charm and for a fine grove of primeval pine trees which added a note of antiquity. The house was built by James Portues, an architect and one of the founders of the Carpenters' Company. The owner was Samuel Carpenter, who could count among his many assets the popular London Coffee House and an interest in William Rittenhouse's paper mill on the Monoshone Creek.

William Penn lived in the house during his second visit to Philadelphia, from January, 1700, to the winter of 1701. After Penn's departure, James Logan

made it his home. It was later bought by William Trent, against the protests of Logan. It was in this house that Penn drew the "Charter of Privileges," the first state document affirming the principle of religious tolerance.

This house which, had it been preserved, would have ranked with Independence Hall in historic importance soon suffered many humiliations. It was a fashionable boardinghouse by 1760, kept by a Mrs. Howell until 1768, when Mrs. Graydon succeeded her. Alexander Graydon, her son, recounts much of contemporary life in his *Memoirs of a Life, Chiefly Passed in Pennsylvania Within the Last Sixty Years*. Just previous to its demolition in the middle of the last century, it was a draper's shop and finally a secondhand shop.

The houses on the north side of Walnut Street between Front and Second Street enjoyed a pleasant view of the meadow sloping down to the wooded banks of the Dock Creek. The Claypooles lived in a double, two-story brick house a few doors west of Front. This later became the Rattlesnake Inn. The elder Claypoole had arrived here with Penn on the *Welcome*. Still farther west was an Indian reservation, at what is now Petroleum Street. A stone bridge carried Second Street over the Dock Creek until 1729; the stone bridge at Walnut Street and the Dock remained until 1769, when the creek was covered.



JOHN BARTRAM'S HOUSE

on the Schuylkill River

The entrance is at 54th Street and Eastwick Avenue

John Bartram bought a piece of land at Gray's Ferry in 1728. Here, with his own hands, he built his home and started a botanical garden, generally recognized as having been the first one in the colonies. The house was completed in 1731, and an inscription above the study window in a later addition records Bartram's faith:

"It is God Alone, Almyty Lord
The Holy One by Me Ador'd
John Bartram, 1770"

Bartram, born in Delaware County in 1699, was a farmer by profession and a botanist by avocation. His great knowledge was recognized at home—Logan called him "a genius perfectly well-turned for botany"—and abroad—Linnaeus, the Swedish naturalist, thought him the greatest botanist of his time. Although much admired, Bartram's knowledge and ability did not bring him wealth, and some of his work, particularly his journeys in search of botanical specimens, was financed by the contributions of public-spirited men. He was known as an accurate observer, as a man of great industry and temperance and of unquestionable veracity. The specimens he collected and sent to Europe attracted Kalm and many other naturalists to this country.

In 1751, Bartram published his *Observations on the*

Inhabitants, Climate, Soil, Divers Productions, Animals, etc. . .," recorded on his journey from Pennsylvania to Onondago, Oswego, and Lake Ontario. Another book, *An Account of East Florida by William Stork, with a Journal Kept by John Bartram of Philadelphia, upon a Journey from St. Augustine, Fla., up the River St. Johns*, appeared in 1766. Bartram also contributed papers to the *Transactions* of the American Philosophical Society from 1740 to 1763. His researches and publications made him known to the most distinguished scientists and friends of science in England and Europe, among them Peter Collinson and Sir Hans Sloane.

John Bartram's son, William, at the instance of the distinguished Quaker physician, Dr. John Fothergill of London, spent five years in the study of the natural productions of the Southern States. This study was published through Dr. Fothergill's agency. The book, titled *Travels through North and South Carolina, Georgia, East and West Florida, the Cherokee Country, the Extensive Territories of the Muscogees, or Creek Confederacy, and the Country of the Choctaws; Containing an Account of the Soil and the Natural Productions of those Regions, together with Observations on the Manners of the Indians* . . . was published in Philadelphia and in London. Taken together, the work of John and William Bartram is considered the most valuable contribution this country has made to the study of botany.



ELFRETH'S ALLEY

Running from Front to Second Streets, north of Arch Street

This Alley was one of the earliest of the lanes extending more or less irregularly from Second Street to the water front. Many of the settlers preferred to live in these lanes rather than on the main streets because of their comparative remoteness from the bustle and dirt of the more frequented thoroughfares. Called Gilbert's Alley at first, the name was changed to Elfrith's or Elfreth's Alley about the time that Jeremiah Elfreth married Sara Gilbert and came into her father's property on the Alley.

It is known that Elfreth and others had been granted certain leaseholds by the Proprietary on ground abutting the Dock near the Blue Anchor Inn. This precipitated a controversy between the Governor, representing the Proprietors, and those who had bought ground from William Penn. The latter group claimed that the ground around the Dock had been set aside as a common landing on the river. The Proprietors claimed that they could dispose of the ground as they saw fit. The dispute was settled by giving Elfreth a grant of land, including the ground on which Elfreth's Alley is situated, while the ground near the Dock remained a common landing.

One of the houses in the Alley is believed to have been built as early as 1694, others as late as 1786. The *Pennsylvania Evening Herald* of January 4, 1786, announced: "Mr. Abraham, Writing Master and Accountant, Informs his Friends and the Public, he has

opened School in Elfrid's Alley. . . ." It was a desirable place to live, convenient to the Penny Pot Landing and only a few hundred feet from Christ Church. David Trotter, the cabinetmaker, lived in the Alley. There were other estimable craftsmen, pewterers and cordwainers who also had their homes in Elfreth's Alley.

The town was growing rapidly. Westcott says of this period: "The street commissioners were compelled to make arrangements for the regular carrying off and disposal of garbage and dirt; the wardens, in a petition for relief and permission to levy greater taxes, mention that they had put up three hundred and twenty street lamps; had one hundred and twenty public pumps under their care, besides fifty-four other pumps in the streets, lanes and alleys not under their care; they employed eighteen watchmen, and more pumps and lamps were needed. The silversmiths apply for an assay office in consequence of the large quantities of the precious metal which came into the province for manufacture and export; . . . the street pavements were extended in many directions on Market, Chestnut, Penn, Pine and Vine Streets, and many merchants were willing to pay on their showy 'Jut' windows with two and three pounds taxes, the preposterous rate being a shilling a light; chains were provided at the market-house to prevent vehicles from passing during market hours, . . ." It was 1765 and the town was fast becoming a metropolis.



THE WALNUT STREET THEATRE

At the northeast corner of Ninth and Walnut Streets

There is reason to believe that this is the oldest theatre in the English-speaking world still in active use. It was opened to the public on February 2, 1809, by Pepin and Blanchard, equestrians, as a circus. It was enlarged by them two years later, to provide for both ring and stage performances. The following year, the name was changed to the "Olympic Theatre." After suffering from several changes in ownership, it was reopened as the "Walnut Street Theatre" in 1820. This followed closely on the fire which had destroyed the old Chestnut Street Theatre at Sixth Street.

The Walnut Street Theatre was known as the "American Theatre" during the next decade. From that time to the present, it has retained its old name. The principal attractions, in the first part of the last century, were circus performances and exhibitions of horsemanship. The first of the many troupes of Negro minstrels made its debut in the old Walnut, about 1830. The first appearance on any stage by Edwin Forrest was at the Walnut. Forrest was then fourteen. He made his last appearance on the same stage in 1871. The roster of actors and actresses who knew the theatre is a long and distinguished one. Not the least of these were Louisa and John Drew, the ancestors of the royal family of the American stage.

One of the first theatrical productions in the colonies was a presentation of "The Merchant of Venice," on September 5, 1752, in a converted warehouse in Williamsburg, then the capital of Virginia, by Hallam and his company of English players. They had arrived in the *Charming Sally*, six weeks out to Yorktown, with a repertoire of twenty-four plays. Lewis Hallam had a considerable reputation in London as a "low comedian." He played the Goodman Fields, sur-

passing in 1740, both Drury Lane and Covent Garden in popularity.

The first production of Hallam's company in Philadelphia was "The Fair Penitent," given by special permission of the Royal Governor on April 15, 1754, in Plumstead's sail loft below Pine Street. The second theatrical company to open in Philadelphia was managed by David Douglass and played at the southwest corner of South and Vernon Streets. It opened in June, 1759. Douglass also built the "Old Southwark," on South Street and Apollo, the city's first permanent theatre. This opened in November of 1766. On April 24, 1767, "The Prince of Parthia," the first play by an American author, Thomas Godfrey, the son of Thomas Godfrey, astronomer and friend of James Logan and the inventor of the quadrant, was presented there.

The most impressive theatre building in the United States was the Chestnut Street Theatre, completed in 1794. It was destroyed by fire and replaced by the "Old Drury" in 1822. William Strickland was the architect of the latter. This was demolished in 1854. Another theatre closely identified with the Drew family was the Arch Street Theatre, designed by John Haviland in 1828. Rickett's Circus, 1799, was at the southwest corner of Sixth and Chestnut. It was here that Thomas Sully's father made his reputation as an equestrian. On Locust Street, just east of Washington Square, the Winter Tivoli Theatre began in 1820, changing its name in 1822 to the City Theatre and later to the Prune Street Theatre.

The rapid growth of the city toward the west is indicated by the construction of the Chestnut Street Theatre, near Twelfth Street, in 1863. Edwin Forrest opened as "Virginius," to a crowded house.



THE HEAD HOUSE AND MARKETS

At Second and Pine Streets

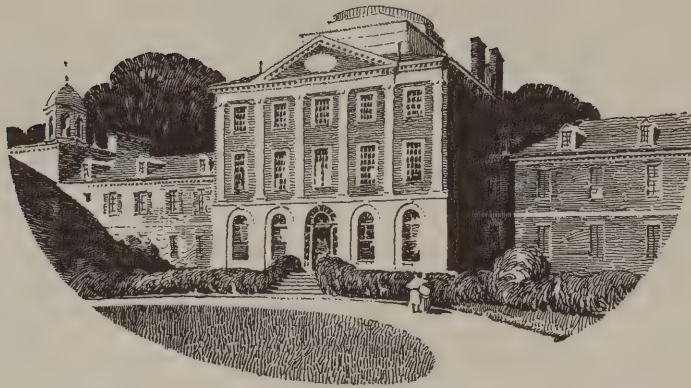
Philadelphia has always been famous for its food, its good cooking and its excellent markets. The first official mention of a market was made on October 17, 1693, just eleven years after Penn's arrival, when the Town Council ordered a "Regulation of the Market to be located in the High Street, where the Second Street crosses it, and in no other place, . . ." It was to be opened twice a week by the ringing of a bell, with a penalty imposed on any one who should buy or sell on the way to the market. A market house was built in 1710.

In later years, the markets extended as far west as Fifteenth Street or as it was then known, the Eighth Street from the Schuylkill. Enterprise on the part of the builders of the markets was not always welcomed by the owners of the properties facing the markets. In fact, the feeling was so intense, at one time, that little progress was made when a new market house was being built because each night, in a way not accounted for, the previous day's work would be torn down and the materials scattered. By 1741, these disorders were so troublesome that the Councils decreed that no one should be permitted to remain near the markets more than one hour after sundown. The great number of wagons and carriages passing in the adjacent streets

was also considered a public menace and danger. The Councils, conscious of the welfare of the citizens, ordered iron chains to be hung across the streets on market days to lessen this dangerous traffic hazard. These chains were hung at sunrise and remained in place during the forenoon, till ten in the summer and eleven in the winter.

About 1745, the citizens of the new and rapidly growing community on Society Hill found that the markets in the High Street, then reaching as far as Fourth Street, were too far away and difficult to reach because of the marshy ground near the Dock Creek. They petitioned for a more accessible market in South Second Street. The Street was widened to accommodate the markets which were erected in the succeeding years.

These were followed by markets in Callowhill Street, North Second Street and Germantown. It was the custom to provide free space in these markets for the country people. In later years, the markets were private enterprises, when they were no longer used as markets the buildings were sold. The market house on Eleventh Street, for example, became the old Mercantile Library and one on the east side of Broad Street below Race Street became the West Chester Railroad Depot.



THE PENNSYLVANIA HOSPITAL

Between Eighth and Ninth, Pine and Spruce Streets

The first hospital established in the colonies was the Pennsylvania Hospital. The need for a hospital for the relief of the poor and the cure of lunatics had long concerned Thomas Bond, one of the founding members of the American Philosophical Society. He sought the help of Benjamin Franklin, whose efforts were largely responsible for the interest the Provincial Assembly took in the project. They granted a charter to the hospital in 1751.

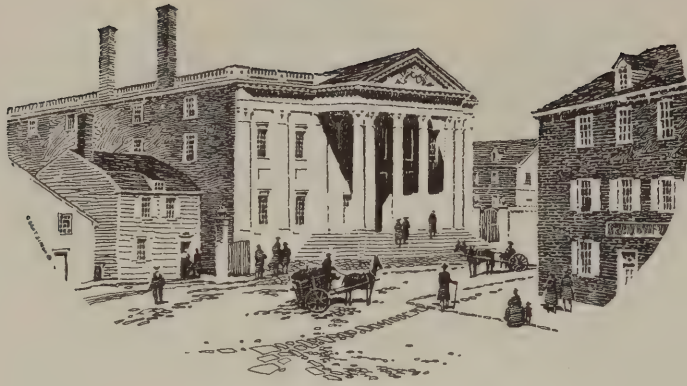
The Managers of the Hospital petitioned the Proprietors for a grant of land on which to erect the building, but no satisfactory agreement was reached. A temporary hospital was opened in February, 1752, in the mansion of Judge John Kinsey on the south side of Market Street west of Fifth Street. Two years later, the entire plot of ground now occupied by the hospital was purchased, with the exception of an acre on Spruce Street. This was given to the Managers by the Proprietors a few years later, in 1767.

The cornerstone of the east wing was laid on May 28, 1755. The building was sufficiently advanced to receive patients the following year. The west wing was started in 1796 and the Central Building a few years later. At first, the approaches to the hospital were very primitive. There were no paved streets near it, and in

fact, it was separated from the nearest part of the town, at Fifth and Walnut Streets, by open meadows.

The Hospital's medical library was the first one in the colonies. It was begun in 1763 with funds drawn from the accumulation of students' fees. In that year, Dr. Bond proposed a course of clinical lectures which have been continued, with little interruption, to the present. The clinical staff had agreed to serve for three years without compensation. This custom, inaugurated by Dr. Bond, has been adopted by all American hospitals. The original staff included men whose reputations had already reached far beyond the Province. It was composed of Drs. Thomas and Phineas Bond, Lloyd Zachary, Graeme, Moore, Thomas Cadwalader and John Redman.

The Hospital has a priceless collection of manuscripts and paintings. The most famous of the latter is Christ Healing the Sick in the Temple, painted by Benjamin West and presented by him to the Hospital in 1817. This is a copy by West of an earlier painting which he had intended to give to the Hospital, but the first version made such an impression in England that it was kept in London and hangs in the National Gallery. The Hospital, incidentally, received some twenty-five thousand dollars in fees paid by the public to see the painting.



THE FIRST BANK OF THE UNITED STATES

120 South Third Street

The oldest bank building in the United States is a more accurate description of this institution than is its usual title. The Bank of North America, incorporated December 31, 1781, by the Confederation Congress, was the first true commercial bank in the United States. Taking into consideration its services during the Revolution and its actual position in the new nation's finances, it was, in fact, the first bank of the United States. This is the opinion of Mr. James O. Wettereau, Associate Professor of History, Washington Square College of the New York University. His absorbing discussion of this matter in *Historic Philadelphia* clarifies the otherwise complex and involved picture of the financial structure of the country in the early days of the century.

On February 25, 1791, President George Washington signed the Act to Incorporate the Subscribers to the Bank of the United States. Alexander Hamilton's report of December 13, 1790, on a national bank had formally initiated the project in the Congress. Hamilton drafted the bill which was reported to the Senate, and he was an active proponent of the idea until it was finally accepted by the Congress. Subscriptions to the new bank were received on July 4, 1791, in the building of the Bank of North America on Chestnut Street. The directors, elected October 21, assembled four days later, and chose Thomas Willing as President. The Bank became a going concern in December, 1791, with its offices in Carpenters' Hall.

The record shows that the ground for the Bank's new building was purchased from Ann Pemberton in 1794 and 1796; construction of the building was commenced in 1795. A very enterprising man of many aptitudes,

Samuel Blodget, Jr., drew the plans. As is not uncommon in such ventures, economy modified the original plans and brick walls were substituted for marble on three sides of the building, leaving, however, the imposing facade on Third Street pretty much as the architect wanted it.

On Monday, July 24, 1797, the Bank transacted business for the first time in its new building. It operated successfully for the twenty years of its charter and as the termination of its charter approached, efforts were made to secure a new incorporation in either Pennsylvania or New York. These were unsuccessful. However, in the winter of 1811 and 1812, Stephen Girard decided to establish a private bank in Philadelphia. He purchased the property of the late bank on May 9, 1812, and within a few days the building opened for business with many of the old employees in their usual places. The new bank continued in active and successful operation until Girard's death in 1831.

In 1832, the Pennsylvania legislature granted a charter for a state bank to a group of Philadelphia businessmen. The Girard Bank, as it was called, operated with indifferent success for some years but finally failed in 1842. It was reopened again in the same bank building in 1846. Excess space in the building was leased to various agencies of the City government until the completion of the new City Hall in Penn Square. The Girard National Bank continued its occupancy until 1926. Following this, the American Legion used the building for some years. From 1945 to 1953, it was held by the Board of City Trusts, and it is now a part of the Independence National Historic Park.



THE RITTENHOUSE PAPER MILL

Lincoln Drive, Fairmount Park

The first paper made in the colonies came from the mill of William Rittenhouse on the Monoshone Creek, a tributary of the Wissahickon. Rittenhouse was born in the year 1664, near the city of Mulheim, on the Ruhr. He emigrated to New York but finding no opportunity for carrying on the trade of papermaking there, came to Germantown in 1688. In 1690, he erected the first paper mill in America. His associates in this enterprise were Robert Turner, William Bradford, the Philadelphia printer, and Thomas Tresse. The ground on which the mill was erected had been conveyed to them by Samuel Carpenter, a wealthy merchant of the city.

In 1692, William Bradford printed a poem by Richard Frame, entitled, "A Short Description of Pennsylvania or a relation of what things are known, enjoyed and like to be discovered in the said Province." Frame writes in questionable verse:

"The Germantown of which I spoke before,
Which is, at least in length one mile or more,
Where lives High German People and Low Dutch,
Whose trade in weaving linen Cloth is much, . . .
A paper mill near German-Town doth stand,
So that the flax which first springs from the land,"

and so on—

The mill was evidently in operation at this time. Bradford says, in a letter to London, November 18, 1690: "Samuel Carpenter and I are building a paper mill

about a mile from thy mills at Skulkill, and hope we shall have paper within less than four months." Rittenhouse bought the interests of Turner and Tresse in 1705. Meantime, Bradford had become involved in controversies with the Quakers and with Carpenter and left for New York. In 1707, he leased his one-fourth interest for ten years to William Rittenhouse and his son Klaas, upon their undertaking to furnish him "Seven ream of printing paper, Two ream of good writing paper, and two ream of blue paper" every year during the term. Bradford was also to have the refusal of all "ye printing paper that they make and he shall take ye same at ten shillings per ream" and the refusal of "five ream of writing paper and thirty ream of brown paper yearly and every year during ye said term of ten years, ye printing paper to be at 20s and ye brown paper at 6s per ream." For a period of twenty years all the American paper used in Philadelphia and New York was supplied by this mill.

About 1700, a sudden flood carried away the mill which was built of logs and most of the equipment, but a more substantial mill was put up in 1702. There is nothing left of the old mill but a few foundation stones, but across the creek the house in which David Rittenhouse, the great grandson of William, was born still stands. The house is in Fairmount Park and can be seen from Lincoln Drive.



THE GREEN TREE TAVERN

6019 Germantown Road, near High Street

This ancient house was originally the home of Daniel Pastorius, the grandson of Francis Daniel Pastorius, agent of the Frankfort Land Company and one of the early leaders of the settlement. The date stone on the house bears the inscription DPS, 1748, the initials standing for Daniel and Sarah Pastorius. After serving the Pastorius family as a home, it became a public inn, known successively as the Saddler's Arms, the Hornet's Nest, Mackinett's Tavern, and finally the Green Tree Tavern. The broad gables and the pent eaves are characteristic of the best period of Germantown architecture.

A few hundred yards to the south on the old Road was the King of Prussia, built as a home in 1740 and twenty years later changed into an inn. Legend holds that the sign in front of the King of Prussia was painted by Gilbert Stuart. It must be admitted that the King of Prussia on the Swedesford Road near Radnor made the same claim at an earlier date. Perhaps Stuart did paint both of them.

The meals served in these old inns were very generous by our standards. A dinner usually would include roast beef, leg of mutton, ham, cabbage, a good fowl, and ale, porter, Madeira or a glass of rum and water. An English visitor in 1818 noted: "They always give plenty of fare, particularly at breakfast, when veal cutlets, sweetmeats, cheese, eggs, and ham are liberally set before us. Dinner is little more than a repetition of breakfast, with spirits instead of coffee. I never heard wine called for. The common drink is cider. Rum, whiskey and brandy are placed on the table, their use left to the discretion of the company, who rarely abuse it. Tea is the same solid construction as breakfast, answering also for supper." This may have, in a way, compensated the traveler for the lack of heat and the meager accommodations. The traveler's bedroom would be small, with bare walls, whitewashed, sanded floors and very little furniture. A wood fire could usually be had at extra cost.

AFTER THREE CENTURIES

1957

Were it possible to turn back to the exciting years leading up to and following the Revolution the places noted here would be part of the everyday life of the busy seaport which was to become the capital of the new nation. The significance of the events that took place in these buildings is beyond measure. It is hoped that this account may recapture part of the flavor of those singular and heroic years.

These unique and historic buildings, the most important and the largest collection in the country, have been saved from destruction by the dedicated efforts of a small number of men and women, who in their turn

have been helped, so far, by the more or less accidental growth of the city. But the future growth of the city will be determined to a large and increasing extent by comprehensive and far-reaching plans. These plans will be changed and amended with the years to meet the unforeseen demands of each succeeding generation. The highways and buildings of each era will be replaced by highways and buildings better adapted, it is hoped, to the way of life of succeeding generations. These changes cannot be anticipated, the growth of a great city must depend on the replacement of obsolete structures.

BUT THESE HISTORIC BUILDINGS CAN NEVER BE REPLACED

Once they are destroyed, for whatever reason, the loss is irrevocable. Replicas, no matter how carefully executed, have a negligible value. If the rights and dignity of the individual, so clearly stated in the Charter of Privileges, the Declaration of Independence, and the

Constitution are, as many believe, the hope of all humanity, then these buildings, symbols and evidence of this heritage, are the concern of all the people. They should be preserved were they the veriest shambles, but fortunately for us they have beauty and nobility.



The many friends, especially Judge Edwin O. Lewis and the Honorable Victor E. Moore, who have helped so generously with kindly advice and counsel, will accept, I trust, my sincere appreciation and acknowledgment, and find here the reflection, at least, of their contributions.

GRANT MILES SIMON

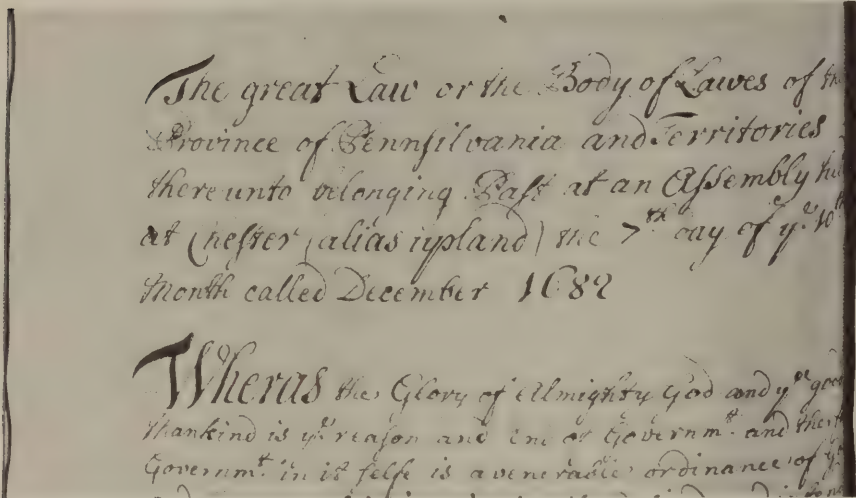
Philadelphia, 1957.

“THE GLORY OF ALMIGHTY GOD AND THE GOOD OF MANKIND
IS THE REASON AND END OF GOVERNMENT.”

‘THE HOLY EXPERIMENT’

The GREAT LAW was adopted at UPLAND in the then province.

1682



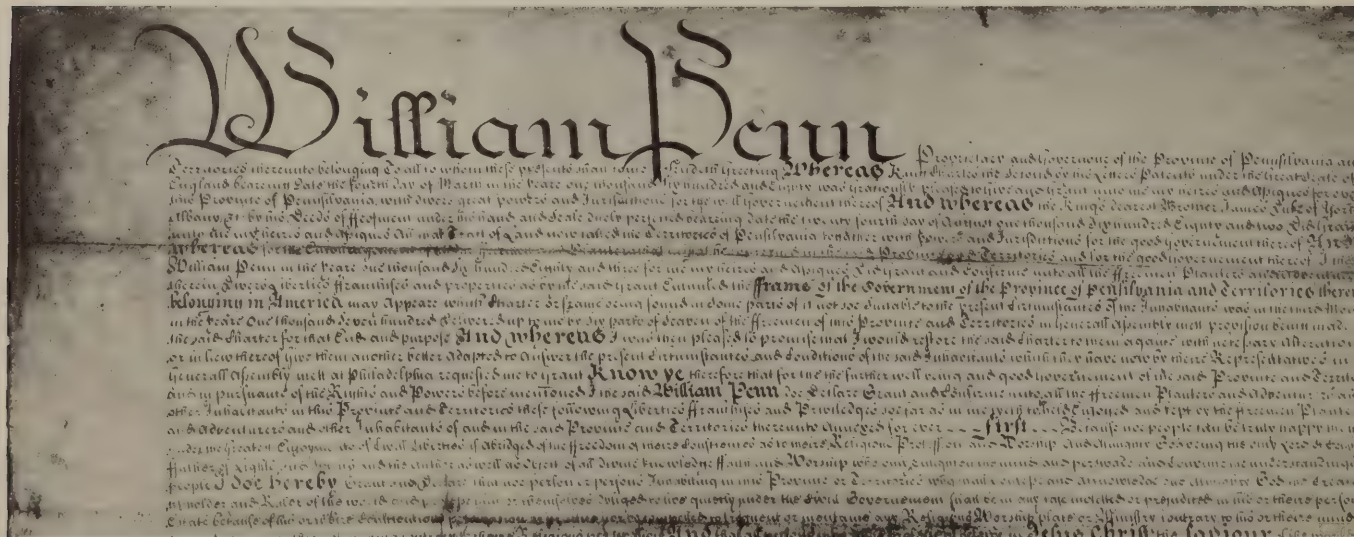
From the Collection of The Historical Society of Pennsylvania

LIBERTY OF CONSCIENCE.

THE CHARTER OF PRIVILEGES

Signed in the ‘SLATE ROOF HOUSE’ on Second Street at Hutton’s Alley, by W. Penn.

1701



From the Collection of The American Philosophical Society

"LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS,"

THE DECLARATION

Signed in the Assembly Room of the 'STATE HOUSE'.

1776

IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America.

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. — We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. — That whenever any form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such Principles, and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. — Prudence indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by overturning the forms to which they are accustomed. — But when a long train of abuses and usurpations, pursuing invariably the same Object, renders a change to redress them in such a case, it is their right, it is their duty to throw off such Government, and to provide new Guards for their future security. — Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former system of Government. — The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. — To prove this, let Facts be presented to a candid world. — He has refused his assent to Laws, the most wholesome and necessary for the public good. — He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and when so suspended, he has utterly neglected to attend to them. — He has refused to assent to

From the Collection of The National Archives

"IN ORDER TO FORM A MORE PERFECT UNION"

THE CONSTITUTION

Drafted in the Assembly Room of INDEPENDENCE HALL.

1784

We the People

of the United States, in order to form a more perfect Union, establish justice, insure domestic Tranquillity, provide for the common Defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do hereby constitute this Constitution for the United States of America.

Article. I

Section 1. All legislative Powers herein granted, shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 1. The House of Representatives shall be composed of Members chosen, every second Year by the People of the several States, and the Electors in each State, shall have Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

So I know that it is a Representative who shall not have adhered to the direct slavery for 20 years, and been sworn in a College of the Slave States, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

Representatives and direct Taxes, shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of years, and excluding Indians not taxed, three fifths of all other Persons. The actual Enumeration shall be made within three Years after the first Meeting of the Congress of the United States, and within every subsequent Term of ten Years, in such Manner as they shall by Law direct. The Number of Representatives shall not exceed one for every thirty thousand, but each State shall have at least one Representative, and each such Enumeration shall be made, the State of New Hampshire shall be entitled to have three, Massachusetts eight, Rhode Island and Providence Plantations six, Connecticut five, New York seven, New Jersey four, Pennsylvania seven, Delaware six, Maryland six, Virginia ten, North Carolina five, South Carolina five, and Georgia three.

Then we visit nappies in the P. presentation from any Palatine country, but hardly those of shall give trials of Election to fill with vacancies.

Section 11. The Senate of the United States shall choose three speakers and three clerks, and shall have the sole power of impeachment.

From the Collection of The National Archives





